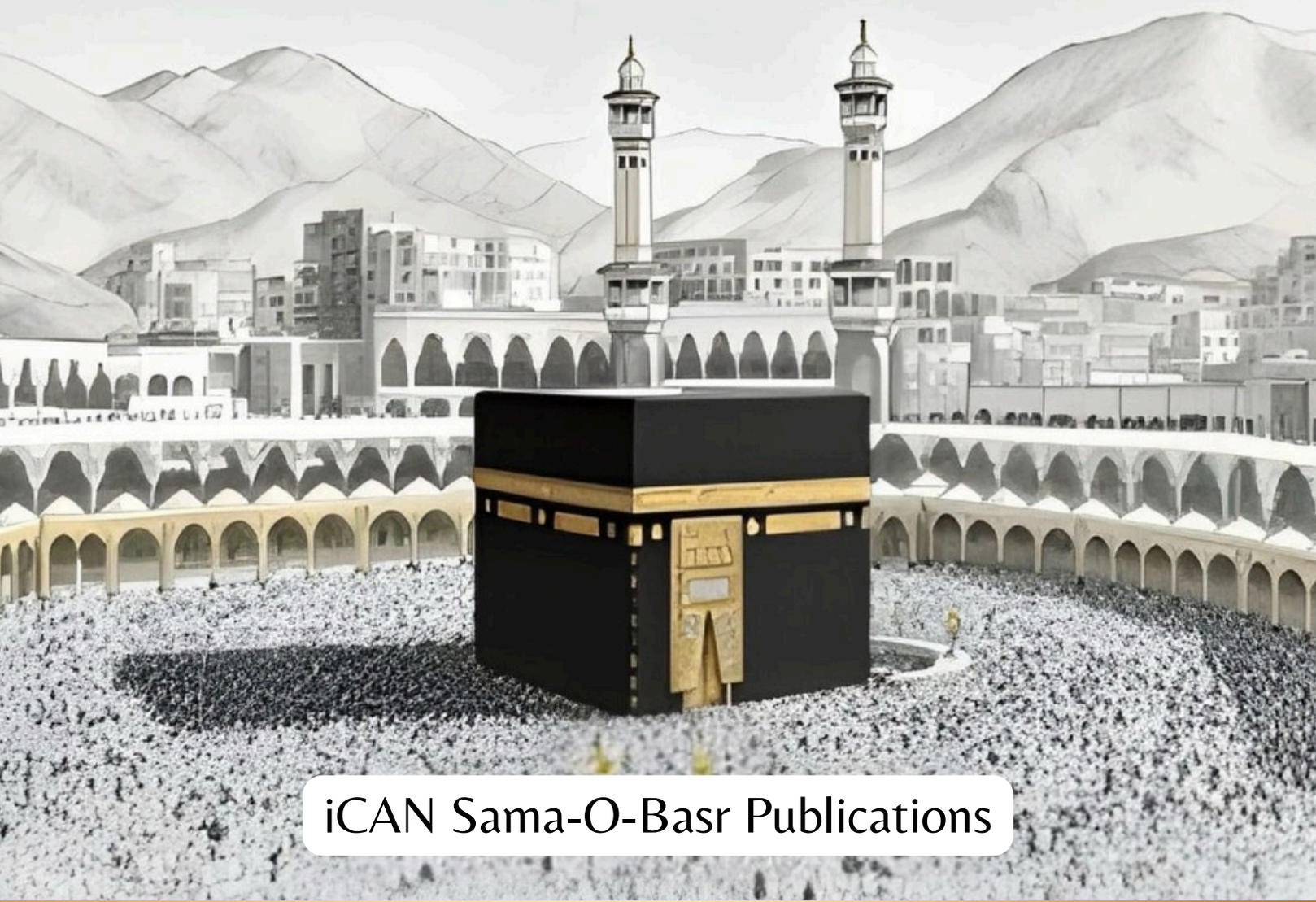
Humanity's Destination

ADDRESSES FROM AL-HARAM

Maulana Syed Abul Aala Maududi

(Translated by M. N. Musharraf)



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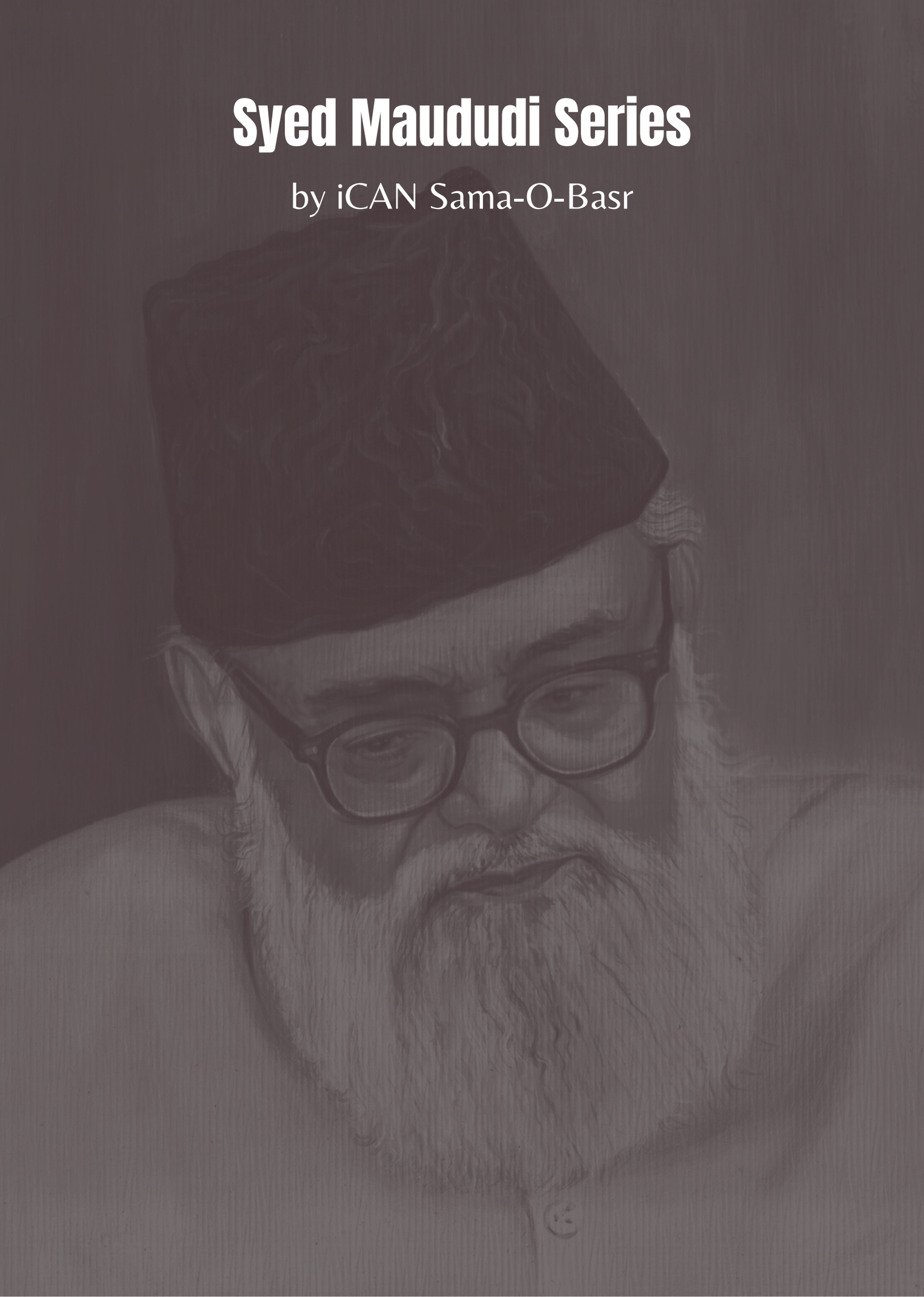

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

Sama-O-Basr

لِوَجۡهِ ٱللَّهِ لَا نُرِيدُ مِنكُمۡ جَزَآءً وَلَا شُكُورًا

Only for Allah's pleasure! We neither seek reward from you nor thanks.

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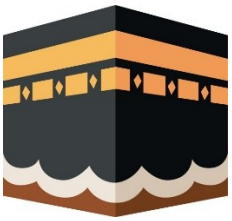

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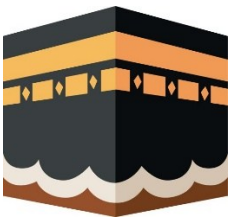
Foreword



About the Topic: Why These Khutbahs Matter

Ḥajj is often reduced to a set of outward rites, which pilgrims strive to perform correctly yet often mechanically. The book in your hands seeks to restore the soul of this great act of worship by unveiling its historical depth, spiritual meanings, and civilizational purpose. Delivered in the heart of al-Masjid al-Ḥarām, these addresses invite pilgrims to see, reflect, and transform—to recognize Bayt Allāh not merely as a destination, but as a living testimony to divine guidance, prophetic truth, and the unity of the Ummah. In an age when rituals risk becoming hollow, these khutbat reconnect Ḥajj with faith, certainty, and responsibility.

About the Book

Mawlānā Sayyid Abū al-Aʿlā Mawdūdī (raḥimahu Allāh) delivered these three khutbahs during the Ḥajj of May 1963, after the ʿAṣr prayer on the 5th, 6th, and 7th of Dhū al-Ḥijjah, near the Zamzam area in al-Masjid al-Ḥarām. Spoken to pilgrims from across the world, these sermons combine Qur'ānic reflection, historical insight, and spiritual instruction. These awakening addresses intend to revive īmān and instill conscious servitude to Allah through the lived experience of Ḥajj.

Overall Theme and Organization of the Book

The book unfolds in three interconnected khutbat, moving from reflection, to internalization, to purpose.

- The first khutbah directs the pilgrim's gaze outward—toward the signs of Allah embedded in Makkah, the Kaʿbah, and history.
- The second khutbah turns inward—unpacking the spiritual meanings behind the rites of Ḥajj.
- The third khutbah clarifies the ultimate objective—Allah's pleasure—and warns against reducing Ḥajj to social, political, or cultural utility.

Together, these khutbat form a complete spiritual journey: seeing the signs, embodying the rites, and realigning intention.

Summary of the Khutbat

First Khutbah: Signs for Those Who Reflect

In the first khutbah, Mawlānā Mawdūdī calls the pilgrims to open their eyes and hearts to the āyāt bayyināt—the manifest signs of Allah visible in Makkah and Bayt Allāh. He traces how a barren valley became the spiritual center of humanity through divine command, how the Kaʿbah has remained a house of peace for millennia, and how the survival of the Arab people and the Arabic language itself is tied to this House and to Ḥajj. The khutbah culminates in showing that all these historical arrangements served one supreme purpose: the rise of Prophet Muḥammad ﷺ and the emergence of the Ummah of *tawḥīd*. The Kaʿbah thus stands as living proof of prophethood, divine promise, and Allah's absolute power.

Second Khutbah: The Inner Dimensions of Pilgrimage

The second khutbah explains that every act of worship has an outward form and an inward reality—and that Ḥajj, more than any other worship, demands conscious participation of the heart. Mawlānā Mawdūdī walks the pilgrim through the rites of Ḥajj—iḥrām, talbiyah, ṭawāf, saʿy, and the journey through Minā, ʿArafāt, and Muzdalifah—revealing how each trains humility, equality, self-control, trust in Allah, and readiness to endure hardship for His sake. Ḥajj emerges here as a comprehensive

spiritual discipline that dissolves pride, erases racial and national distinctions, and prepares the believer to live as a true servant of Allah in the world beyond Makkah.

Third Khutbah: The Primary Objective of Ḥajj

In the final khutbah, Mawlānā Mawdūdī warns against misunderstanding the purpose of Ḥajj. While Ḥajj carries immense social, political, and civilizational benefits, none of these is its true objective. The sole aim of Ḥajj—and of all worship—is the pleasure of Allah. If this aim is lost, all secondary benefits become meaningless. He emphasizes sincerity of intention, patience in the face of hardship, moral self-restraint, and disciplined conduct in thought, speech, and action as essential conditions for an accepted Ḥajj. The khutbah concludes by presenting Ḥajj as the most comprehensive form of worship—combining sacrifice, struggle, remembrance, and obedience—and urges pilgrims to return transformed, forgiven, and recommitted to living for Allah's pleasure alone.

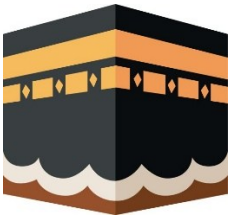
Editorial Note

For the sake of clarity and ease of reference, additional headings and subheadings have been inserted into the original text. These headings have been added solely to assist readers in understanding the structure of the khutbahs and to enable easier navigation and searching of specific themes and discussions. No changes have been made to the original content, meaning, or message of the khutbahs; the text remains faithful to the original addresses as delivered. Commentary and takhrīj of aḥādīth have been included where considered necessary.

O Allah, accept this effort, overlook its shortcomings, and make it a source of guidance and benefit for all who read it. Grant that it revives hearts, deepens faith, and draws souls closer to You.

Editor, iCAN Sama-O-Basr Publication | 26 Dec 2025

The 1st Khutbah – Signs for Those Who Reflect



After praise and glorification:

Brothers in Islam!

It is a great blessing for all of us that Allah, the Exalted, has granted us the honor of visiting His House and has given us the opportunity to come here for the Pilgrimage, and to witness the clear signs that are evident throughout this land in general, and in the Kaʿbah and the Sacred Mosque in particular.

The truth is that when a person comes here, looks with open eyes, and seeks to understand, he sees the signs of Allah all around him; and witnessing them fills his heart with faith.

Signs about the virtuous status of the city of Makkah and Baytullah

Humanity's Destination

Respected brothers! Four thousand years ago, this place was a completely desolate valley, cut off from the rest of the world. In this desert, among these mountains, in this valley, a servant of Allah came and marked out a simple enclosure of four walls, declaring that this was the House of Allah, the Exalted. He then called out to the entire world, inviting it to come and perform its Ḥajj.

Now reflect on this: for thousands upon thousands of years, human beings from all over the world have been responding to that call, saying,

"Labbayk"—"Here I am, O Lord"—and have been drawn toward this House. To this very day, there has not passed a single year in history in which its Ḥajj was not performed and ṭawāf was not made around it.

If any other human being were to summon a little courage, establish a place somewhere, and then exert his utmost effort to make it the *Qiblah of the world* (*Qiblat al-ʿĀlam*), he would soon discover for himself how many people are actually drawn toward it. This is a clear sign that **Prophet Ibrāhīm (peace be upon him)** truly was a Prophet of Allah, the Exalted. He built this House solely by the will and command of Allah.

The House that he built was truly granted the honor of acceptance by Allah, the Exalted, and it was likewise by Allah's command that he issued a universal call to the world to perform its Ḥajj.

For this very reason, this House and this universal call were endowed with such an attraction that for centuries human beings from all over the world have been drawn toward it.

The Qur'ān al-Majīd bears witness to this fact: it was Allah Himself who chose this place for the construction of this House and commanded **Prophet Ibrāhīm (peace be upon him)** to call all mankind to perform its Ḥajj:

وَإِذْ بَوَّأْنَا لِإِبْرَٰهِيمَ مَكَانَ ٱلْبَيْتِ أَن لَّا تُشْرِكْ بِى شَيْـًٔا وَطَهِّرْ بَيْتِىَ لِلطَّآئِفِينَ وَٱلْقَآئِمِينَ وَٱلرُّكَّعِ ٱلسُّجُودِ وَأَذِّن فِى ٱلنَّاسِ بِٱلْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِن كُلِّ فَجٍّ عَمِيقٍ

And ˹remember˺ when We assigned to Ibrāhīm the site of the House, ˹saying,˺ "Do not associate anything with Me ˹in worship˺ and purify My House for those who circle ˹the Ka'bah˺, stand ˹in prayer˺, and bow and prostrate themselves. Call ˹all˺ people to the pilgrimage. They will come to you on foot and on every lean camel from every distant path. (Al-Hajj 22:26-27)

Respected brothers! It is precisely by the blessing of this very divine command that today millions of people, raising the cry of *"Labbayk, Labbayk Allāhumma Labbayk"*—"Here I am, here I am, O Allah, here I am"— are arriving here in vast multitudes, wave after wave, and are circling around the House of the Kaʿbah like moths.

This is the first and most prominent of those *āyāt bayyināt*—the clear and manifest signs—that you are witnessing in this House.

The house of peace

Now observe another sign.

When this House was constructed, Allah, the Exalted, declared at that very time that He would make it a center for mankind; not only that, but He would also make it a House of peace and security:

وَإِذْ جَعَلْنَا ٱلْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا

"And recall when We made the House a place of return for mankind and a place of security." (al-Baqarah: 125)

Four thousand years have passed since this proclamation, and from that time until today, this security has remained firmly established in exactly the same manner. Not only is this House a House of peace, but the city in which it stands is also a city of peace; and for many miles in every direction around it, the entire region is a *Ḥaram*—a sacred and inviolable sanctuary—within which no form of disorder or insecurity is permitted.

Today, on the face of the earth, apart from this Sacred Ḥaram, there is no other house and no other region that possesses the honor of being a *Ḥaram* in this sense; and not only today, but at no time in history has there existed any other *Ḥaram* in the world that has been accorded the kind of reverence that this *Ḥaram* has received.

You can gauge the extent of its blessing from this fact: from the time of

Prophet Ibrāhīm (peace be upon him) until the time of Prophet Muḥammad ﷺ (peace and blessings be upon him), a period of two and a half thousand years passed over the land of Arabia during which there was no state and no organized authority. There was no government of any kind and no system of law. Disorder prevailed everywhere. It was an age of killing, bloodshed, and plunder. No one's life, property, honor, or dignity was secure.

Yet in this entire land, only this Sacred Ḥaram was such a region in which complete peace remained firmly established throughout those twenty-five centuries. The Arabs—people belonging to fierce tribes—who would thirst for one another's blood over the smallest of matters, and among whom cycles of killing and bloodshed would continue for centuries, were themselves such that the moment they entered the boundaries of this Ḥaram, their hands were restrained. So much so that even if a person were to encounter the killer of his own father there, he could not take revenge upon him.

This cannot be understood as the result of anything other than the fact that Allah, the Exalted, Himself made this sacred land a Ḥaram—an inviolable sanctuary—and a House of peace and security. It was by the blessing of the command of Allah, Glorified and Exalted, that:

مَنْ دَخَلَهُ كَانَ آمِنًا

"Whoever enters it becomes secure." (Āl ʿImran: 97)

Apart from the power of Allah, there is no force in the world that could have maintained peace in this place for two and a half thousand years during such an age of extreme disorder and political fragmentation.

To this very sign Allah the Exalted draws the attention of mankind in these words:

أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا آمِنًا وَيُتَخَطَّفُ النَّاسُ مِنْ حَوْلِهِمْ

"Do they not see that We have made a secure Ḥaram (an inviolable sanctuary),

while people around them are being snatched away?" (al-ʿAnkabūt: 67)

A civilizational miracle and an identity

On an even larger scale, there is another sign found in this land.

If you reflect upon the history of Arabia and the land of the Arabs, you will come to realize that the survival of the Arab people as a distinct people, and the continued living existence of the Arabic language as their language, are also the result of the blessing of this Bayt Allāh, the House of Allah.

Is there any country or land in the world, past or present, whose territory is as vast as that of Arabia, and yet throughout its entire expanse only a single language is spoken? And there is no country in the world today, nor has there ever been one, in which the same language has been spoken continuously for four thousand years!

Over such a long span of time, languages normally change into something entirely different; and in lands so vast and expansive, not just one but dozens—indeed hundreds—of languages come into being. Especially in a land where disorder and chaos remained widespread for thousands of years, and which for centuries remained a battleground of tribal warfare, the survival of such unity is nothing short of a miracle. Yet even this miracle was manifested by Allah, the Exalted, in this land through His power—and its means were this House of the Kaʿbah and this very Ḥajj.

How did this Kaʿbah and this Ḥajj become the means for it? Its brief explanation is this: when Allah, the Exalted, made this House a center and a place of return—*mathābatan li-n-nās* ("a place to which people repeatedly return")—and commanded Prophet Ibrāhīm (peace be upon him) to issue a universal call to the people to perform its Ḥajj, He simultaneously decreed that four months of the year be declared sacred (*ashhur ḥurum*). These were Dhū al-Qaʿdah, Dhū al-Ḥijjah, and Muḥarram for Ḥajj, and Rajab for ʿUmrah.

It was ordained that fighting must cease during these four months; that no one should molest those coming and going for Ḥajj and ʿUmrah; and that no hand should be laid even upon the animals being taken to Bayt Allāh, the House of Allah, for sacrifice.

This command was proclaimed by the tongue of only a single servant of Allah. He possessed no government, no army, no police force, and no courts through whose power he could enforce this law. Yet behind him stood the power of Allah *Rabb al-ʿĀlamīn*, the Lord of all the worlds; by His might this command was carried out, and generation after generation the inhabitants of Arabia continued to abide by it.

The blessing of this command was that each year the land of Arabia was granted four months of peace and security. Taking advantage of this, caravans from every corner of the land would travel toward Bayt Allāh; people of different tribes would meet one another; free trade would take place; fairs would be held; competitions of poetry and eloquence would occur; and in other parts of Arabia as well, the movement of caravans would continue uninterrupted.

In this way, among the Arabs the sense of being a single people remained alive. Their language was preserved and became the shared language of all the Arabs. Their culture and traditions endured, and this people were saved from being broken into fragments. All of this is owed to that very House and is a wonder brought about by the House itself. Through it, a people were saved from extinction, a language was saved from disappearance, and within one land a single language and a single civilization remained intact.

Had this House not existed, and had this Ḥajj not existed, then as a result of thousands of years of disorder, lawlessness, and political fragmentation, the Arab people, the Arabic language, and Arabic culture would long ago have vanished.

From a Barren Valley to a Land of Abundance

Observe yet another sign.

At the time when Prophet Ibrāhīm (peace be upon him) brought one of his wives and a child to this place and left them there, there was not even the trace of a settlement—no city, not even a small village of huts. In that condition, this supplication flowed from his pure tongue:

رَّبَّنَآ إِنِّيٓ أَسۡكَنتُ مِن ذُرِّيَّتِي بِوَادٍ غَيۡرِ ذِي زَرۡعٍ عِندَ بَيۡتِكَ ٱلۡمُحَرَّمِ رَبَّنَا لِيُقِيمُواْ ٱلصَّلَوٰةَ
فَٱجۡعَلۡ أَفۡـِٔدَةٗ مِّنَ ٱلنَّاسِ تَهۡوِيٓ إِلَيۡهِمۡ وَٱرۡزُقۡهُم مِّنَ ٱلثَّمَرَٰتِ لَعَلَّهُمۡ يَشۡكُرُونَ

"Our Lord, I have settled a part of my descendants in a valley without cultivation (i.e. barren valley), near Your Sacred House, our Lord, so that they may establish prayer. So make the hearts of people incline toward them, and provide them with fruits, so that they may give thanks." (Ibrāhīm: 37)

Now observe how every single word of this supplication was fulfilled.

Around this sacred house, the city of Makkah came into being. Ḥajj made it the center of the entire Arabian Peninsula. Trade caravans began to arrive here from every region of Arabia and to pass through it. Centuries before Islam, this city had already become a major commercial marketplace, and goods from all over the world were drawn toward it. Even today, one sees that there is hardly anything in the world that cannot be found in the markets of Makkah.

This very reality Allah, the Exalted, describes in the Qur'ān:

أَوَلَمۡ نُمَكِّن لَّهُمۡ حَرَمًا ءَامِنٗا يُجۡبَىٰٓ إِلَيۡهِ ثَمَرَٰتُ كُلِّ شَيۡءٖ رِّزۡقٗا مِّن لَّدُنَّا

"Have We not established for them a secure sanctuary, to which fruits of every kind are drawn, as provision from Us?" (al-Qaṣaṣ: 57)

The Most Manifest of All Signs: Traces of the Beloved ﷺ

The Rise of Prophet Muhammad ﷺ and his Ummah from Makkah

Respected brothers! All these favors bestowed upon Arabia, the Arab people, and the Arabic language were granted for one great purpose: to fulfill a supplication made by Prophet Ibrāhīm and his son Prophet Ismāʿīl (peace be upon them both). The Qur'ān records that supplication

in these words:

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنتَ السَّمِيعُ الْعَلِيمُ

رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِن ذُرِّيَّتِنَا أُمَّةً مُّسْلِمَةً لَّكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنتَ التَّوَّابُ الرَّحِيمُ

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنتَ الْعَزِيزُ الْحَكِيمُ

"And when Ibrāhīm and Ismāʿīl were raising the foundations of the House, they were saying: 'Our Lord, accept this from us. Indeed, You are the All-Hearing, the All-Knowing. Our Lord, make us both submissive to You, and from our descendants raise a community submissive to You. Show us our rites of worship and accept our repentance. Indeed, You are the Accepter of repentance, the Most Merciful. Our Lord, and raise among them a messenger from among themselves who will recite to them Your verses, teach them the Book and wisdom, and purify them. Indeed, You are the Mighty, the Wise.'" (al-Baqarah: 127–129)

This, then, was the true purpose for which that extraordinary arrangement was made to preserve the Arab people and the Arabic language, the details of which you have just heard. The supplication of Prophet Ibrāhīm and Prophet Ismāʿīl (peace be upon them), and as its ultimate outcome the raising of Prophet Muḥammad ﷺ (peace and blessings be upon him) from this very city of Makkah, and thereafter the emergence of a magnificent Muslim Ummah—a global community bound together by faith in Islam—which became the standard-bearer of *tawḥīd* in the world until the Day of Resurrection—all of this constitutes one of the greatest signs of Allah, the Exalted, a sign that you are witnessing here in this sacred sanctuary.

The Call from Mount Safa

This is the very city of Makkah from which Muḥammad ﷺ (peace and

blessings be upon him) began the call to Allah. And this is the hill of Ṣafā, upon which he stood and, for the first time, called out by name to the clans of Quraysh, urging them to believe in Allah alone, without partner.

The leaders of this city exerted all their power to suppress his call. The very soil of Makkah, the deeds of Abū Jahl, and these surrounding valleys all stand as witnesses to the oppression and persecution that were inflicted for thirteen years upon the Prophet (peace and blessings be upon him) and his Companions (may Allah be pleased with them).

Yet in the end, all those who exhausted every effort to humiliate and extinguish the message of Muḥammad (peace and blessings be upon him) lived to see its outcome with their own eyes. Look today: here, no one remains who invokes the names of Abū Jahl or Abū Lahab, while from the minarets of this sacred sanctuary, five times a day, the proclamation resounds:

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

Ašhadu anna Muḥammadan Rasūlu llāh —
"I bear witness that Muhammad is the Messenger of Allah."

When the beloved ﷺ seated under the shade of Ka'aba

This is the very Kaʿbah beneath whose shade, one day, the Messenger of Allah ﷺ (peace and blessings be upon him) was seated, at a time when Muslims were being subjected to severe oppression throughout Makkah. In that condition, Khabbab ibn al-Aratt (may Allah be pleased with him) came and submitted, O Messenger of Allah, oppression has now reached its limit. Will you not supplicate to Allah for us?[1]

In response, the Prophet (peace and blessings be upon him) said:

"This matter will surely be completed, until a time comes when a traveler will journey from Ṣanʿāʾ to Ḥaḍramawt without fear or danger. But you people are showing impatience."

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[1] Saheeh Bukhari 3612, 3852, 6943

Every word spoken by the Messenger of Allah ﷺ proved true. Within a few years, the time arrived when the rule of Islam established complete security throughout the entire Arabian Peninsula.

The key of Ka'aba and fulfilment of the blessed word of the Prophet ﷺ

This is the same Kaʿbah whose custodian, ʿUthmān ibn Ṭalḥah (may Allah be pleased with him), once refused to give the key to the Messenger of Allah ﷺ (peace and blessings be upon him) when the Prophet ﷺ asked for it in order to enter the House of Allah and perform worship. Not only did he refuse, but he also spoke harshly and rudely to the Prophet ﷺ. The Prophet ﷺ listened silently to all his bitter words, and then, with great seriousness, said:

يَا عُثْمَانُ، لَعَلَّكَ سَتَرَى هٰذَا الْمِفْتَاحَ يَوْمًا بِيَدِي أَضَعُهُ حَيْثُ شِئْتُ

"O ʿUthmān, you will see that one day this key will be in my hand, and I will have the authority to give it to whomever I wish."[2]

ʿUthmān replied, "If that happens, it will be a day of destruction and humiliation for Quraysh."

The Prophet said, "No, rather it will be a day of honor and dignity for Quraysh."

This statement, too, proved to be unalterable truth. Not even ten years had passed when Makkah was conquered. The Messenger of Allah ﷺ (peace and blessings be upon him) then commanded this same ʿUthmān ibn Ṭalḥah to present the key of the Kaʿbah, and he handed it over without hesitation.

al-ʿAbbās (may Allah be pleased with him) earnestly requested that the custodianship of the Kaʿbah now be entrusted to **Banū Hāshim**, but the Prophet (peace and blessings be upon him) returned the key to ʿUthmān ibn Ṭalḥah and said:

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[2] Zad Al-Ma'ad Li Ibn Al-Qayyim 3/359, Tabaqat Ibn Sa'd 5/16

خُذُوهَا خَالِدَةً تَالِدَةً لَا يَنْزِعُهَا مِنْكُمْ إِلَّا ظَالِمٌ

"Take it; it shall remain with you forever. No one shall take it from you except an oppressor."[3]

This statement, too, was fulfilled exactly as spoken. To this day, the custodianship of this House remains with the very same family to whom the Messenger of Allah (peace and blessings be upon him) entrusted the key on the day of the conquest of Makkah.

A Single Kalima that is the key to leadership of the world when lived in its true essence

This is the very city of Makkah whose people the Messenger of Allah (peace and blessings be upon him), at the earliest stage of his mission, addressed with the declaration that he was offering them a single statement which, if they were to accept it, would cause both the Arabs and the non-Arabs to come under their authority:

كَلِمَةٌ وَاحِدَةٌ تَمْلِكُونَ بِهَا الْعَرَبَ وَتَدِينُ لَكُمْ بِهَا الْعَجَمُ

"One single statement by which you will rule over the Arabs, and by which the non-Arabs will submit to you."[4]

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[3] This narration can be seen in Taakhreej Al-Kash'shaf 1/329, Tareekh Dimishq 38/329, Al-Muajjam Al-Awsat 1/155, Al-Muajjam Al-Kabeer 11/120, Tabaqat Ibn Sa'd 5/18, Tareekh Isbihan Li Abu Naeem 1/298, Majma Az-Zawaid 3/288, Al-Bidaya Wan Nihaya 4/300-301, Akhbar Makkah Li Al-Azraqi 1/265, Asbab An-Nuzool Li Wahidi p.90, Mussannaf Abdur Razzaq 9076. Some scholars have narrated this saying Daif however others consider it Hasan.

According to another report, the Prophet ﷺ said:

هاك مفتاحك يا عثمان ، اليوم يوم بر ووفاء

Take your key, O ʿUthmān. Today is a day of virtue and faithful fulfillment. (As-Sirah An-Nabawiyyah Li Ibn Hisham 2/413, Umdatut Tafseer 1/527)

[4] The details of the event when the Prophet ﷺ invited them towards this can be seen in As-Sirah An-Nabawiyyah Li Ibn Hisham 1/418, Jami Tirmidhi 3232, As-Sunan Al-Kubra 8769, Musnad Ahmed 3409,

At that time, the people of Quraysh regarded this declaration as false. On the contrary, they believed that if they were to accept it, all the Arabs would rise against them, and not only would their political authority be destroyed, but their very existence in this land would not survive. They used to say:

إِنْ نَتَّبِعِ الْهُدَىٰ مَعَكَ نُتَخَطَّفْ مِنْ أَرْضِنَا

"If we follow the guidance with you, we shall be snatched away from our land."
(al-Qaṣaṣ 28:57)

Yet whatever issued from the blessed tongue of the Messenger of Allah ﷺ was fulfilled word for word. Those among Quraysh who had heard this declaration with their own ears lived to witness with their own eyes that, within a few years, both Arabs and non-Arabs came under the authority of the Islamic Caliphate, and that rulers from among Quraysh themselves became the sovereigns of that vast empire.

From the time of Prophet Ibrāhīm (peace be upon him) until the time of the Seal of the Prophets, Muḥammad ﷺ (peace and blessings be upon him), this House had been only the center of Arabia, and it was only the Arabs who came to perform Ḥajj to it. But when Allah, the Exalted, caused this proclamation to be made from the blessed tongue of the Prophet:

حَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ

"Wherever you may be, turn your faces toward it in prayer,"

(al-Baqarah 2:144)

and when the Lord of the heavens and the earth issued, through His final Prophet ﷺ, the command:

وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا

"It is a duty owed to Allah by mankind to perform the pilgrimage to the

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Al-Ahadith al- Mukhtarah Li Ad-Diya Al-Maqdisi 10/389, and so on. This narration is Hasan Saheeh according to Imam Tirmidhi and Imam Hakim.

House—by whoever has the ability to find a way to it," (Āl ʿImrān 3:97)

then this House became the center and *qiblah*—the direction of prayer—for the entire world.

Today, there is no corner of the world in which people are not found who turn their faces toward this House in prayer, and there is no region of the earth from which believers in Allah alone, without partner, do not come to perform its Ḥajj.

At the time when these commands were proclaimed from the blessed tongue of the Prophet ﷺ (peace and blessings be upon him), the influence and authority of Islam were confined only to Madinah and a small surrounding area. No one at that time could have imagined that these commands would one day be carried out across the entire face of the earth on such a vast scale, or that a time would come when hundreds of thousands—indeed, millions—of people would be drawn here from every part of the world and gather in this place.

Other than the power of Allah, Lord of the worlds, what power could there possibly be that would grant this Kaʿbah such acceptance, such centrality, and such compelling attraction?

Respected brothers! These are only a few of the many signs of Allah, the Exalted, to which I have drawn your attention. I wish that, since Allah has granted you the privilege of coming to this land, you take full benefit from it and depart from here carrying a deep and lasting impression, a genuine faith, and a firm conviction.

The signs of Allah that are visible here are more than sufficient to fill a person's heart with certainty: that this House is truly the Bayt Allāh; that Ibrāhīm and Ismāʿīl (peace be upon them both), who built it, were in reality Messengers of Allah; and that this great religion, through the agency of that exalted Messenger, purified this House forever from polytheism and idol-worship, and made it the *qiblah*—the direction of prayer—and the center and place of return for all the people of *tawḥīd* throughout the world. His prophethood and messengership stand far above all doubt and uncertainty. May Allah's peace and mercy be always

upon him.

And our final supplication is:

وَآخِرُ دَعْوَانَا أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

"And the conclusion of our dawah (and what we say) is that 'all praise belongs to Allah, the Lord of all the worlds'."[5]

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[5] This statement is based on the ayah below which explains the speech of the people of Jannah:

دَعْوَاهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَامٌ وَآخِرُ دَعْوَاهُمْ أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

In it, their prayer will be, "Glory be to You, O Allah!" and their greeting will be, "Peace!" and their closing prayer will be, "All praise is for Allah – Lord of all worlds!" (Yunus 10:10)

According to al-Samʿānī (may Allah have mercy on him), this statement means *"the conclusion of their speech."* Thus, their affair begins with glorification and ends with praise and gratitude. (*Tafsīr al-Samʿānī*, 2/368). This is why scholars have often concluded their speeches with this wording.

According to Imām al-Baghawī (may Allah have mercy on him), this verse means that the people of Paradise begin their speech with glorification and conclude it with praise (*Tafsīr al-Baghawī*, 4/123). Accordingly, it has also been the practice of scholars to begin their speeches by praising Allah, the Exalted, and by sending *ṣalawāt* upon the beloved Prophet ﷺ.

The 2nd Khutbah – Inner Dimensions of Pilgrimage

After praise and glorification:

Brothers in Islam! Every act of worship has both an outward form and an inward reality. The outward form refers to the prescribed way in which the act is performed. The inward reality refers to the deeper meanings contained within that form—the very meanings for whose expression and realization the form has been prescribed.

For example, the outward form of ṣalāh is that a person stands facing the qiblah, performs bowing (*rukūʿ*), prostration (*sujūd*), and sitting; and through these outward actions, the form of prayer is established. What is actually intended by this form, however, is the expression of a deeper meaning: that the servant has presented himself before his Lord in acknowledgment of servitude, has renounced self-centeredness before Him, has affirmed His greatness and his own humility, and has submitted before Him the petitions uttered by his tongue.

Now consider a person who performs the outward form of prayer exactly in accordance with the prescribed commands and instructions. Such a person undoubtedly fulfills the legal requirements of prayer. One cannot say that he has not prayed, or that the obligatory duty remains unfulfilled. Yet, upon reflection, it becomes clear that the full benefit of prayer is attained only by the one who, while performing each action, keeps its spirit in mind, and who, while reciting its remembrances (*adhkār*), remains attentive to their meanings as well.

The same applies to Ḥajj. Whether one performs its prescribed rites with understanding or without it, once the designated rites (*manāsik*) have been completed, the Ḥajj is considered performed, and the obligation is formally discharged.

However, if one also understands the meanings embedded in each component of the outward form of Ḥajj, and remains mindful of the purpose and objective of every rite while performing it, then the true aim

of Ḥajj is realized and its fruits are fully attained.

It is for this very reason that today I wish to present to you, in a simple and concise manner, the meanings of each of the acts that make up the rites of Ḥajj.

Iḥrām

Among the rites of Ḥajj, the very first act is iḥrām. A pilgrim coming from outside may not cross the *mīqāt*[6] unless he removes his ordinary clothing and enters the state of iḥrām; likewise, one who intends to perform Ḥajj from Makkah must also first change his clothing and enter iḥrām.

A sign of humility

This is an extremely simple and humble form of dress. A person merely wraps a lower garment around himself, places a sheet over his shoulders, and keeps his head uncovered. This is the outward form of the act. But if one reflects carefully, many profound meanings can be seen hidden within this seemingly small action.

Its meaning is that before beginning Ḥajj, Allah, the Exalted, wishes to strip us of all the coverings we have wrapped around ourselves—coverings within which each of us has fashioned himself to be something more than his true reality. He declares: you are servants, and nothing more than servants. Therefore, if you wish to present yourselves in My court, come only as servants.

Everyone is equal

You may be a king or a head of state, a general, a minister, a wealthy magnate, or anything else—but in My presence, all such distinctions must be set aside. Here, you must come only as a servant. Thus, the garment of iḥrām places every human being at the station of servitude, erases all

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[6] Mīqāt (ميقات) refers to the designated boundary set by Islamic law at which a person intending to perform Ḥajj or ʿUmrah must enter the state of iḥrām.

marks of distinction, and brings even those of the highest rank down to the level of the humblest. When you cast your eyes over a gathering of pilgrims in the state of iḥrām, there is no way to tell who among them is high or low, rich or poor, ruler or subject. In the court of Allah, all appear alike—as humble servants.

No national prejudice, only One Global Ummah!

Along with leveling all distinctions of rank, iḥrām also abolishes every national, racial, and territorial distinction among Muslims. Those who believe in Islam come from every part of the world—east and west, north and south. They set out from their homes wearing a wide variety of national dress. But the moment they reach a fixed distance from the center of Islam, they are halted at the boundary of the mīqāt. There, all national garments are set aside, and everyone is required to wear the same simple clothing, so that when they present themselves before the Lord of the worlds, they stand only as human beings and as Muslims.

There can scarcely be a more effective means than this for instilling in Muslims the awareness of being a single ummah. Before you moves a vast multitude of pilgrims—millions of people, representing hundreds of nationalities—passing alongside one another. Yet by the blessing of iḥrām, every observing eye perceives them as one community and one people, with all national and racial distinctions subdued and fading away.

Control on Animal Impulses

Moreover, this iḥrām draws a person away from animal impulses and brings him closer to the station of the angels. In this state, he may not kill even a louse, nor pluck a single hair. Hunting an animal himself is entirely out of the question, and he is not even permitted to assist another in hunting in any way. Personal adornment of the body is no longer allowed. Even his own wife—who is lawful to him under normal circumstances—becomes forbidden; he may not express even the slightest sensual inclination toward her. Obscene speech, quarrelling, and fighting all become prohibited—so much so that he is not even permitted to scold his own servant.

The meaning of this is that the moment a person enters iḥrām, he stands before Allah as a poor servant, renouncing all desires of the self. From him now emanates a message of peace and security to everything around him. No one has any cause to fear harm from him. He is no longer oppressive, domineering, or unjust toward anyone. Having withdrawn from worldly pleasures and expelled every trace of arrogance from his soul, he becomes nothing but a humble servant, proceeding to present himself in submission before his Lord.

Respected brothers, this is the true spirit of iḥrām.

Understanding the inner dimensions is the key to self-growth

When you perform ghusl (غسل, *ghusl* — the ritual bath) or wuḍūʾ (وضوء, *wuḍūʾ* — the ablution) and enter iḥrām, and when you observe the rules that have been prescribed for the state of iḥrām, this establishes only the outward form of the act. If, while forming this outward shape, your mind is devoid of the awareness of why you are forming it, then it is like a body without a soul. Life enters it only when, with full consciousness and intent, you also cultivate within yourself those inward states which are in fact the purpose of iḥrām. In the eyes of the law, every person is considered a muḥrim (مُحْرِم, *muḥrim* — one in the state of iḥrām) who has not violated any of the restrictions of iḥrām. But in the sight of Allah, the true muḥrim is only the one who, upon entering iḥrām, truly becomes a poor servant and a humble worshipper; who has expelled the intoxication of pride from his mind; who has cast out national and racial prejudices from his thinking; who has become an embodiment of mercy and goodness for the creation of Allah; and who, turning away from the adornments of worldly life, has set aside at least these few days exclusively to devote himself to his Lord.

Talbiyah

After entering **iḥrām**, you begin reciting the **talbiyah**, the pilgrim's response. Its words are:

لَبَّيْكَ، اَللّٰهُمَّ لَبَّيْكَ

لَبَّيْكَ لَا شَرِيْكَ لَكَ لَبَّيْكَ

إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ

لَا شَرِيْكَ لَكَ

"I am present, O Allah, I am present.
I am present – You have no partner – I am present.
Indeed, all praise is Yours, all blessing is Yours, and all sovereignty is Yours.
You have no partner."[7]

Reflect upon these words. Within them lies the meaning that the servant has been summoned by his Master, and that the servant responds by coming forward eagerly, calling out *labbayk, labbayk*, while proclaiming the praise of his Lord.

The call is made to Bayt Allāh, and he replies, "I am present."
He is called to ʿArafāt, and he replies, "I am present."
He is called to Muzdalifah, and he replies, "I am present."
He is called to Minā, and he replies, "I am present."

If throughout all this movement and exertion you continue merely to utter these words with your tongue, the requirement of the law will be fulfilled. But the true spirit of the talbiyah is that while pronouncing these words with your tongue, you should genuinely feel in the depths of your heart that you are a servant and a slave of Allah; that a summons has come to you from Him; and that wherever you are being called to present yourself, you are hastening there, saying *labbayk, labbayk*.

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[7] This wording can be found in Saheeh Al-Bukhari 1549, Saheeh Muslim 2284, and so on. Ibn Umar R.A. used to add the following wording to the Talbiyyah too:

لَبَّيْكَ لَبَّيْكَ وَسَعْدَيْكَ وَالْخَيْرُ بِيَدَيْكَ لَبَّيْكَ وَالرَّغْبَاءُ إِلَيْكَ وَالْعَمَلُ

"I am here at Your service, at Your service, ready to obey You! All good is in Your hands! I am here at Your service! All hope and good deeds are for you!"

There is an ecstasy within this labbayk which must inevitably descend upon every true servant who realizes that a summons is coming to him from the Lord of the worlds – directed to a being as insignificant as himself.

What fortune this is—**Allah is the Greatest**—that one is being called to return to Him.

Entering the Sacred Sanctuary

Every pilgrim arriving from outside naturally desires—and indeed ought—to present himself, as soon as possible after reaching Makkah, in the Sacred Mosque (al-Masjid al-Ḥarām). When he enters the Sanctuary and his eyes fall upon the Kaʿbah, a sense of awe descends upon his heart. This awe is a manifestation of the majesty of Allah, the Exalted. At the same time, his heart is irresistibly drawn toward the Kaʿbah, which is the natural demand of love for Allah, Glorified and Exalted.

At that moment, he should proclaim with both heart and tongue:

اللَّهُ أَكْبَرُ، لَا إِلٰهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ

"Allah is the Greatest; there is no deity but Allah; and Allah is the Greatest."

With full awareness, he should then supplicate to Allah in these words:

اللّٰهُمَّ زِدْ هٰذَا الْبَيْتَ تَشْرِيفًا وَتَعْظِيمًا وَتَكْرِيمًا وَمَهَابَةً وَبِرًّا

"O Allah, increase this House in honor, greatness, nobility, awe, and righteousness."

And he should also pray:

اللّٰهُمَّ أَنْتَ السَّلَامُ،

وَمِنْكَ السَّلَامُ، فَحَيِّنَا رَبَّنَا بِالسَّلَامِ

"O Allah, You are Peace, and from You comes peace; so, our Lord, grant us life

with peace and well-being."[8]

It is not necessary that these supplications be made only in the Arabic language. The essential matter is not merely uttering specific words or a particular language, but asking Allah for the meaning and substance contained in these transmitted supplications. If you find difficulty in memorizing or reciting the Arabic words, you may ask for the same meanings in your own language as well.

Tawāf

When should one do ṭawāf?

After arriving in the Sacred Sanctuary, every pilgrim must perform ṭawāf, the circumambulation of the Kaʿbah. If, at the time of entering iḥrām, he intended *tamattuʿ* (ʿumrah followed by ḥajj) or *qirān* (ʿumrah and ḥajj combined with a single iḥrām), he performs the ṭawāf of ʿumrah. If he intended *ifrād* (ḥajj alone), then he performs *ṭawāf al-qudūm*, the arrival circumambulation. Then, on the Day of Sacrifice (*Yawm al-Naḥr*), he must perform *ṭawāf al-ifāḍah*, which is an essential part of ḥajj. And when leaving Makkah, he must also perform *ṭawāf al-wadāʿ*, the farewell circumambulation.

In addition to these obligatory circumambulations, ṭawāf is also a voluntary act of worship, the opportunity for which is available only during one's stay in Makkah. Therefore, a pilgrim should benefit from this opportunity as much as possible.

Longing for the Master

What is ṭawāf? It is the outward expression of a natural human impulse: the desire to devote oneself completely to the One whom a person

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[8] These duas can be seen in Al-Jami As-Sagheer 6795, Al-Muajjam Al-Kabir 3/181, Al-Muajjam Al-Awsat 6/183, Zad ul Ma'ad 2/207, Al-Umm 4/370, As-Sunan Al-Kubra Li Bayhaqi 5/73, Musannaf Ibn Abi Shayba 15999, Akhbar Makkah Li Al-Azraqi 1/279, Al-Maghaziyyah Li Al-Waqidi 3/1097, Al-Kafi Fi Al-Fiqh Ahl Al-Madinah p. 365, and so on. It is also reported that Saeed Ibn Musayyah heard Umar R.A. say these words.

A number of classsical scholars approved and recommended making dua using these wordings.

recognizes as his Benefactor and Sustainer, and whom he worships as his Deity; the desire to move around Him and to sacrifice oneself for Him.

Allah, the Exalted, is far above the possibility that we might physically reach Him or circle around Him. To give expression to this inner longing, He has designated the Kaʿbah as His House and has guided us, in effect, by saying: *the desire you carry in your hearts to sacrifice yourselves for Me – fulfill it by circumambulating My House.* Therefore, when you perform ṭawāf of this House, do so filled with the passion of love, as one who is offering himself in devotion to his true Beloved.

Feeling the nearness to The Beloved

Every ṭawāf begins with kissing or touching the Black Stone (*al-Ḥajar al-Aswad*). In reality, this is not the kissing of a mere stone; it is the kissing of the the stone at the Beloved's boor.

Likewise, after completing the ṭawāf and performing the two units of prayer at the Station of Ibrāhīm (Maqām Ibrāhīm), the supplications that are made while clinging to the Multazam (the area between the Black Stone and the door of the Kaʿbah) should also be made with this understanding: that this is the doorstep of our Master. The Master Himself is far above the possibility that we might grasp His robe. Out of mercy for our incapacity, He has made this House for us, so that the yearning within our hearts—to cling to His presence and present our pleas—we may fulfill by clinging to the threshold of His House and laying our hopes before Him.

Azkar during the Tawaf

The lengthy supplications that some people have composed for recitation during ṭawāf are neither necessary to memorize nor necessary to recite. Indeed, the practice in which a guide walks ahead reciting supplications while an entire group of pilgrims mechanically repeats his incorrect or garbled words is utterly pointless. The Sharīʿah has in no way made such supplications obligatory for ṭawāf, nor is there any benefit in reciting them in so meaningless a manner.

It is entirely sufficient that, when beginning ṭawāf, you stand facing the

Black Stone (al-Ḥajar al-Aswad), raise your hands as in prayer, and say[9]:

بِسْمِ اللَّهِ، اللَّهُ أَكْبَرُ، لَا إِلٰهَ إِلَّا اللَّهُ، وَلِلَّهِ الْحَمْدُ

"In the name of Allah; Allah is the Greatest; there is no deity but Allah; and all praise belongs to Allah."[10]

Then begin your ṭawāf. During the circumambulation, continue remembering Allah and supplicating to Him. For remembrance (*dhikr*), the Azkar below are entirely sufficient and nothing more is required:

سُبْحَانَ اللَّهِ

(Subḥāna llāh — Glory be to Allah),

الْحَمْدُ لِلَّهِ

(al-ḥamdu li-llāh — All praise belongs to Allah),

لَا إِلٰهَ إِلَّا اللَّهُ

(lā ilāha illā Allāh — There is no deity but Allah),

اللَّهُ أَكْبَرُ

(Allāhu akbar — Allah is the Greatest)

As for supplication, whatever emerges from your heart—and in whatever language you are able to use—continue asking Allah for it.

Pushing others to kiss the blackstone

The crowding and pushing that people engage in in order to kiss the Black Stone is improper. Indeed, the harsh jostling and physical force shown toward one another in this process can invalidate the very spirit of Ḥajj

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[9] This is called Istislam

[10] These wordings can be seen in Musannaf Abdur Razzaq 8894, 8895, 8898, Musannaf Ibn Abi Shaybah 7/103, Ad-Dua Li At-Tabarani 863, 864, 865, Sunan Al-Kubra Li Bayhaqi 5/79, and so on.

itself. For women in particular, entering into such pushing and crowding is entirely impermissible. The Sharīʿah has not made it obligatory upon you that you must kiss the Black Stone. If doing so is not possible without causing harm or confrontation, then at the completion of each circuit it is perfectly sufficient, as a matter of religious validity, to face the Black Stone, gesture toward it with your hand, and then kiss your own hand.

Iḍṭibāʿ and Ramal: Demonstrating Strength Before the Enemies of Allah

In the ṭawāf after which *saʿy* (السعي — walking between Ṣafā and Marwah) is to be performed, *iḍṭibāʿ* (اضطباع) and *ramal* (رمل, *ramal*) are also observed.

- **Iḍṭibāʿ** means that the upper cloth of the iḥrām is passed under the right arm and placed over the left shoulder, leaving the right shoulder uncovered.
- **Ramal** means that during the first three circuits of ṭawāf, one walks at a slightly quicker pace, with a firm and vigorous stride, moving the shoulders.

This practice is in fact a memorial of a historical event.

According to the terms of the Treaty of Ḥudaybiyyah, when the Prophet ﷺ (peace and blessings be upon him) came to Makkah with his Companions to perform ʿumrah, the disbelievers of Makkah began saying that the climate of Madinah had weakened the Muslims. Therefore, the Prophet ﷺ (peace and blessings be upon him) instructed the Muslims to perform *iḍṭibāʿ* and *ramal* during the first three circuits of ṭawāf, so that the strength of the followers of Islam might be displayed before the disbelievers.

This memorial has been preserved to this day. From it we learn the lesson that although a swaggering or strutting manner of walking is ordinarily displeasing to Allah the Exalted, when that same manner is adopted to demonstrate the strength of Islam before its enemies, it becomes pleasing to Allah.

The Station of Ibrāhīm (Maqām Ibrāhīm)

The status of this noble place

After completing ṭawāf, you proceed to *Maqāmu Ibrāhīm* and perform two units of prayer there. The stone placed at this spot is the very stone upon which Prophet Ibrāhīm (peace be upon him) stood while raising the walls of the Kaʿbah. Then, standing upon this same stone, he proclaimed—by the command of Allah—the call to all mankind to perform Ḥajj in that desolate and barren land. It is in response to that very call that you have come here today, proclaiming *labbayk*.

Location of the stone

Initially, this stone was placed adjoining the wall of the Kaʿbah. Later, it was moved to its present location.

Command to pray where Ibrāhīm A.S. prayed

Concerning this place, Allah the Exalted has commanded that it be taken as a place of prayer:

وَاتَّخِذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى

"And take the Station of Ibrāhīm as a place of prayer." (al-Baqarah: 125)

These two units of prayer are offered after ṭawāf in obedience to this very command of Allah. In this connection, you should also understand that the qiblah for the entire world is the Sacred Mosque, al-Masjid al-Ḥarām; for those praying within the Sacred Mosque, the qiblah is the Kaʿbah itself; and for the congregational prayer in the Sacred Mosque, the qiblah of the imam is the place from which Prophet Ibrāhīm (peace be upon him) called mankind to the pilgrimage.

Ibrāhīm (peace be upon him) himself would stand at this very spot, facing the Kaʿbah, to perform prayer. Even today, the imam of the congregational prayer in the Sacred Mosque stands at this same place.

Saʿy between Ṣafā and Marwah

When is Sa'y done

After performing the two units of prayer at the Station of Ibrāhīm and

making supplication at the Multazam, you come to Zamzam and drink its water. Then, for the completion of ʿumrah, you perform saʿy seven times between Ṣafā and Marwah.

Do not perform these acts in a state of heedlessness or unawareness. Rather, reflect in your heart upon the nature of the place where you stand at Zamzam, the water you are drinking, the hill of Ṣafā from which you begin the saʿy, and the meaning of the seven circuits you make between Ṣafā and Marwah.

Connecting with the History and Lessons of the Pilgrimage

Respected brothers! Each of these places has its own history, and within that history lies a profound lesson.

Today, Bayt Allāh, Zamzam, and the Station of Ibrāhīm appear lush and flourishing. Yet there was a time when Hājar (peace be upon her) and her infant son Ismāʿīl (peace be upon him) were left here in a completely barren and desolate land, with nothing but a single waterskin of water and a small bag of dates.

There was no water here, no provision of food, and no settlement anywhere nearby. Outwardly, this mother and child were utterly without support in this lonely valley.

When Prophet Ibrāhīm (peace be upon him) began to depart after leaving them there, Hājar followed him. Again and again she asked where he was leaving them, but he continued walking in silence. At last she asked, "Are you doing this by the command of Allah?" He replied, "Yes." Upon this, she said, "Then Allah will surely not let us perish." Having said this, she returned and sat beside her child in complete tranquility, placing her trust entirely in Allah.

When Ibrāhīm A.S. was about to leave the valley, he turned back toward it and supplicated to Allah, saying:

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ
فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ

"Our Lord, I have settled a part of my descendants in a valley without cultivation near Your Sacred House, our Lord, so that they may establish prayer. So make the hearts of people incline toward them and provide them with fruits, so that they may give thanks." (Ibrāhīm: 37)

Observe what a magnificent example this is of submission and contentment with the will of Allah—and what complete reliance upon Allah it shows. Consider the husband and father who, upon receiving the indication from Allah, calmly left his beloved wife and child in this barren valley. And consider the degree of faith and trust in Allah possessed by that woman who became entirely at ease once she knew that she and her infant were being left there by the command of Allah.

When the supply of water and dates was exhausted and both mother and child began to suffer from hunger and thirst, Hājar laid her child down at the place of Zamzam. She then climbed the hill of Ṣafā, scanning the surroundings in every direction in the hope of seeing someone who might come to their aid. Finding no one, she descended from Ṣafā and ran toward Marwah, climbed it, and once again looked around, hoping that someone might appear to help.

In this manner, she ran back and forth between these two hills seven times.

When she reached Marwah for the final time, she heard a sound. At first, she could scarcely believe that it was truly a voice. Then she heard it again, coming from the hollow of the ground. When she looked toward Zamzam, where she had left her child lying, she saw a person—who was in fact an angel sent by Allah. He struck the ground with his foot, and suddenly a spring gushed forth.

He then said to Hājar (peace be upon her): "Be at ease. Allah will not let

you perish. Here the House of Allah will be built, which this child of yours and his father will construct."

Respected brothers! This is the very event whose memorial is preserved in the saʿy between Ṣafā and Marwah, which is performed today in both ʿumrah and Ḥajj. Hājar began her saʿy from Ṣafā, and therefore our saʿy also begins from there. She made seven circuits, and therefore we too make seven circuits. After completing her saʿy, she returned and drank water, for before that moment there had been no water in this land. We drink this water—brought forth by a miracle of Allah—before performing saʿy, because now it exists.

The true spirit of all these acts, which are performed as a reenactment of Hājar's action, is that we strive to cultivate within ourselves the same submission and contentment, the same reliance upon Allah, and the same certainty and trust that were displayed so remarkably by Prophet Ibrāhīm and Hājar (peace be upon them).

When it becomes clear to us that a command has come from Allah, the Exalted, then no danger and no fear should prevent us from carrying it out. With complete certainty, we should move forward in trust, believing that the God who has commanded us to enter what may outwardly appear to be danger will never allow us to be lost. Our true well-being lies precisely in doing what He has commanded.

Whoever has taken this lesson from here has carried away all the spiritual benefits of drinking the water of Zamzam and of running between Ṣafā and Marwah.

Azkar while drinking Zamzam and doing Sa'y

You should also keep in mind that while performing these rites, the remembrance of Allah and supplication to Him should continue steadily

and without interruption.

When you drink the water of **Zamzam**, you should supplicate to Allah, saying:

اللَّهُمَّ إِنِّي أَسْأَلُكَ رِزْقًا وَاسِعًا، وَعِلْمًا نَافِعًا، وَشِفَاءً مِّنْ كُلِّ دَاءٍ

"O Allah, I ask You for abundant provision, beneficial knowledge, and healing from every illness."[11]

When you ascend **Ṣafā**, face the **Kaʿbah** and say[12]:

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ،[13] وَلِلَّهِ الْحَمْدُ

اللَّهُ أَكْبَرُ عَلَىٰ مَا هَدَانَا، وَالْحَمْدُ لِلَّهِ عَلَىٰ مَا أَوْلَانَا

لَا إِلَٰهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، يُحْيِي وَيُمِيتُ، بِيَدِهِ الْخَيْرُ، وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ[14]

لَا إِلَٰهَ إِلَّا اللَّهُ وَحْدَهُ، لَا شَرِيكَ لَهُ، أَنْجَزَ وَعْدَهُ، وَنَصَرَ عَبْدَهُ، وَهَزَمَ الْأَحْزَابَ وَحْدَهُ[15]

لَا إِلَٰهَ إِلَّا اللَّهُ، وَلَا نَعْبُدُ إِلَّا إِيَّاهُ، مُخْلِصِينَ لَهُ الدِّينَ، وَلَوْ كَرِهَ الْكَافِرُونَ

"Allah is the Greatest, Allah is the Greatest, Allah is the Greatest, and all praise belongs to Allah.

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[11] It is reported as a practice of Ibn Abbas R.A. to make this dua at the time of drinking Zamzam (Al-Mustadrak Ala As-Saheehayn 1782). You can find this wording in other narrations too including Musannaf Abdur Razzaq 9112, Sunan Ad-Dar Al-Qutni 2/289, Al-Firdauss Li Ad-Daylami 6470 etc.

[12] See Sharh Muslim Li An-Nawawi 8/177

[13] The Prophet ﷺ used to recite the Takbeer upon seeing the Kaaba from Safa (Saheeh An-Nasai 2971)

[14] See Sharh As-Suyuti Li Sunan An-Nasai 5/241

[15] See An-Nihaya Li Ibn Atheer 3/3

We proclaim Allah's greatness for having guided us, and we praise Him for the favors He has bestowed upon us.
There is no deity except Allah alone, without partner. His is the sovereignty and His is the praise. He gives life and causes death. In His hand is all good, and He has power over all things.
There is no deity except Allah alone. He has no partner. He fulfilled His promise, helped His servant, and defeated all forces by Himself.
There is no deity except Allah. We worship none but Him, devoting our religion sincerely to Him, even if the disbelievers resent it."

Say the same upon Marwah as well. While walking between Ṣafā and Marwah, continue to supplicate with the following prayer:

رَبِّ اغْفِرْ وَارْحَمْ وَتَجَاوَزْ عَمَّا تَعْلَمُ، إِنَّكَ أَنْتَ الْأَعَزُّ الْأَكْرَمُ

"My Lord, forgive and have mercy, and overlook all that You know of our shortcomings. Indeed, You are the Most Mighty, the Most Generous."[16]

Ḥajj

Rituals of Hajj

On the morning of the eighth of Dhū al-Ḥijjah, all the pilgrims set out from Makkah to begin the rites of Ḥajj. Those who had completed *tamattuʿ*—having performed ʿumrah and then come out of iḥrām—now enter iḥrām once again. At this point, the actual rites of Ḥajj commence.

These millions of pilgrims, all clad in iḥrām, depart together from the Kaʿbah, proclaiming *Talbiyyah - Labayk, Allahuma Labbayk*. On the eighth of Dhū al-Ḥijjah, they arrive and settle in Minā.

Then, on the morning of the ninth of Dhū al-Ḥijjah, this same vast

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[16] It is reported as the Dua of Ibn Masood R.A. (At-Talkhees Al-Habeer 2/480, Al-Futuhaat Ar-Rabbaniyyah Li Ibn Hajr 4/401 – Saheeh Mawqoof). Also see Al-Muajjam Al-Awsat 2757 for a similar wording (اللهم اغفر وارحم، وأنت الأعز الأكرم).

gathering moves forward once more, proclaiming the *talbiyah*, and—leaving the boundaries of the Sacred Sanctuary—encamps in the plain of ʿArafāt.

That same evening, the entire multitude rises again and, calling out *labbayk, Allāhumma labbayk*, proceeds to Muzdalifah. Then, before sunrise on the tenth of Dhū al-Ḥijjah, this great flood of pilgrims rises once more, proclaiming *labbayk*, and returns to Minā.

From there, all proceed, proclaiming *labbayk, Allahuma labbayk*, toward Jamrat al-ʿAqabah (the largest of the three stone pillars), and cast seven pebbles at it. Then they offer the sacrifice (*uḍḥiyah*). After that, they shave or trim the hair of their heads. Then, in groups upon groups, they return to Makkah to perform ṭawāf and saʿy between Ṣafā and Marwah.

After this, they return once again to Minā, where they remain for two or three days. During these days, they perform ramy (the casting of pebbles) at all three jamrāt each day.

These, then, are the acts that together are called Ḥajj.

Training the Soul to Bear Hardship for the Dīn of Allah

Those who do not understand the meaning of worship and the reality of Ḥajj are left wondering in astonishment: what kind of running about is this, for which millions of people are drawn from all over the world? And what kind of worship is it that one leaves home, reaches Minā, then moves on and stays at ʿArafāt, then proceeds further and spends the night at Muzdalifah, then returns to Minā and throws pebbles at a pillar?

But if you try to understand, the reality will become clear to you: in all this running about, the hardship that a person faces, the difficulties he has to endure, the strain and discomfort he experiences, and the way he is made to move from one place to another without rest or stability—enduring all of this for the sake of Allah is itself the essence of worship.

Within these few days, there is nothing but exertion and hardship. For an individual person, staying one day at ʿArafāt, spending one night at Muzdalifah, and remaining two or three days at Minā is not in itself a

difficult task. That is precisely why the person performing ʿumrah is not commanded to carry out any of these acts. But in Ḥajj, millions of people must undertake this exertion simultaneously. As a result, even the wealthiest individual cannot escape being deprived of comfort and luxury. This is why, in the collective worship of Ḥajj, these additional rites have been prescribed beyond ṭawāf and saʿy.

The purpose of all this is to cultivate within every believing servant the inner state that he becomes ready to give up every comfort for the pleasure of Allah and to bear every hardship in His path. This is precisely what faith in Allah demands; this is the meaning of servitude, and this is the very spirit of this act of worship.

During this worship, the person who accepts all these hardships with complete calmness and with genuine joy of heart and soul, who does not quarrel with his fellow pilgrims, but rather exercises patience and self-control even at moments of intense crowding, and who endures hardship himself in order to give ease to others—such a person carries away the reward of Ḥajj.

On the other hand, the person who becomes filled with resentment at every discomfort, who is irritated by every hardship, and who resists, fights, and quarrels with fellow pilgrims for the sake of his own comfort, squanders the reward of Ḥajj. For such a poor soul, nothing remains except sheer toil; the reward slips away into the air.

Azkar during Hajj

It should also be kept in mind that even if, while performing the rites of Ḥajj, you recite nothing at all and perform no act beyond offering the prescribed prayers at their proper times, the Ḥajj will still be valid, and the basic reward of Ḥajj will still be granted to you. But unfortunate indeed is the person who is granted this rare opportunity of drawing near to Allah and yet makes no effort to attain the greatest possible closeness.

From the moment of entering iḥrām until the first casting of pebbles on the Day of Sacrifice (*Yawm an-Naḥr*), the best form of remembrance is that a person should recite the talbiyah as much as possible—and should do

so with full awareness: that now my Lord is calling me to Minā, and I am present; now He is calling me to ʿArafāt, and I am present; now He is calling me to Muzdalifah, and I am present; and now He is calling me again to Minā, and I am present.

Each time you say *labbayk*, you should feel that a summons is coming to you from the Lord of the worlds, and that in response to that summons you are declaring: "I am present."

When you repeat the talbiyah again and again with this awareness, then, God willing, a state of longing and eagerness will arise in your heart, and your soul will taste a delight compared to which every other pleasure will seem insignificant.

Along with the talbiyah, continue abundantly in praising Allah and in takbīr and tahlīl—that is, saying Allāhu akbar (الله أكبر — *Allah is the Greatest*) and lā ilāha illā Allāh (لا إله إلا الله — *there is no deity except Allah*). Send abundant blessings upon the Prophet (peace and blessings be upon him). Seek forgiveness repeatedly for yourself, for your parents, and for all believing men and women.

Especially during the final moments of the standing at ʿArafāt (*wuqūf ʿArafah*) and during the night spent at Muzdalifah, devote as much of your time as possible to the remembrance of Allah, to supplication, and to seeking forgiveness. Then, during the Days of Tashrīq (*Ayyām al-Tashrīq*) while staying in Minā, do not waste your time in idle pursuits. Rather, spend it in calling toward goodness and righteousness, in building bonds with Muslims who have come from all parts of the world, and in reflecting upon and striving for the elevation of the word of truth, so that no aspect of the spiritual and moral benefits of Ḥajj is missed by you.

These, then, are the meanings of Ḥajj, and this is the correct manner of performing it. I make dua that Allah grant me and all of you the ability to fulfill this obligation properly, with its true and original spirit.

وَآخِرُ دَعْوَانَا أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

The 3rd Khutbah – Primary and Secondary Objectives of Hajj

After praise and glorification:

Primary Benefits of Hajj

Importance of understanding the central benefit and objective behind the acts of worship

Brothers in Islam! Allah the Exalted has not made obligatory upon us any act of worship that does not contain countless spiritual, moral, social, and even economic benefits. Obviously, Allah has no need whatsoever of anyone's worship for His own sake. Whatever acts of worship He has made obligatory upon His servants are for the benefit of the servants themselves. The Being of Allah is far above all need and far beyond any requirement for gain or advantage.

However, every act of worship that He has prescribed has one primary objective for which it was made obligatory, and in addition to that, there are innumerable secondary benefits that are acquired automatically through its performance. Now, if a person, out of ignorance, were to treat these secondary benefits as the real objective and thereby miss the primary purpose for which the act of worship was prescribed, then in reality he ruins his worship. His worship does not remain worship at all.

For example, consider fasting. Fasting has many moral, spiritual, and physical benefits. But if a person fasts in order to improve his health, then in reality he is not performing an act of worship. He is merely abstaining from food—something he has undertaken either on medical advice or on his own initiative to improve his health. Likewise, if a person performs ṣalāh with the idea in mind that it will instill regularity in his habits, discipline his schedule, or bring about some other similar benefit, then in reality he is not engaging in worship. Even if he does achieve the benefit he had in mind, he receives no reward for worship.

The same is true of Ḥajj.

The moral, spiritual, social, civilizational, and material benefits of Ḥajj—if a person makes any one of these benefits his objective—then in reality he does not perform Ḥajj at all. Such an act does not remain worship in the true sense, because the primary purpose of all acts of worship is to present one's servitude before Allah and to seek His pleasure. If Allah's pleasure is attained, then the true objective of worship has been fulfilled. But if, despite all the effort and exertion in worship, a person remains deprived of Allah's pleasure, then in reality all his labor has gone to waste. He has lost the real purpose and the true benefit of worship.

Therefore, remember well: the attainment or non-attainment of secondary benefits from acts of worship is not, in itself, the objective.

Pure intention is the key

Since you have come here to perform Ḥajj, your very first task is that each one of you should perform Ḥajj with a sincere and pure intention, making only the pleasure of Allah the Exalted your aim. If a person performs Ḥajj with sincerity of intention and correctness of purpose, and if he gains nothing else but forgiveness for his sins, even then he is truly successful. Beyond that, it is entirely Allah's grace and favor if He bestows upon a person additional reward and elevated ranks.

But for a person to attain Allah's pleasure and acceptance through Ḥajj is itself a great success. Therefore, my first and foremost advice to you is this: cleanse your minds of all baseless thoughts and unreal notions, and strive to firmly establish in your hearts and minds the true objective of Ḥajj.

In recent times, some new philosophies about Ḥajj have been put forward. Some people think that Ḥajj has been made obligatory in order to hold, in reality, an annual international conference of Muslims. There is no doubt that whatever benefits a person might imagine from an annual conference, benefits a thousand times greater are in fact achieved through Ḥajj. But such a conference is not, in reality, the true objective of Ḥajj.

Likewise, if someone thinks that the benefit of performing Ḥajj is that it provides an opportunity to tour Arabia, to see its historical sites, and to

study its cultural and civilizational life, then in reality he ruins his Ḥajj. If any such motive or intention enters his heart as the purpose of Ḥajj, then in fact his act ceases to be worship altogether.

Therefore, dedicate your intention purely to the worship of Allah alone, and firmly establish in your mind the thought that our true objective is to attain the pleasure of Allah and to present before Him our spirit of servitude.

Hajj – The Most Comprehensive Act of Worship

Along with this, the second point that I want to firmly impress upon your minds is that all the forms in which servitude to Allah can possibly be expressed in this world have been brought together by Allah the Exalted within Ḥajj.

Reflect for a moment: when a person forms the intention to perform Ḥajj, if he is truly intending it purely to seek the pleasure of Allah, then this very resolve to set out on the journey itself carries the meaning that he is not leaving his home for any worldly purpose. He has no commercial objective in mind, nor has he been driven by a desire for travel or sightseeing. He has resolved to undertake a journey of thousands of miles solely in order to worship Allah and to strive for the attainment of His pleasure.

Then consider further: when a person sets out for Ḥajj, he leaves behind his children and his family.

He endures the hardships and difficulties of the journey. He bears trials comparable to the rigors of the battlefield. Nearly the same kinds of difficulties, exertions, and labors have to be endured by a person throughout this entire period. In this way, he becomes, as it were, deserving of the reward of *jihād fī sabīl Allāh* (striving in the path of Allah).

Then, on *Yawm an-Naḥr*, he offers the sacrifice. Thus, he also attains the reward of sacrifice. For this reason, it has been said that Ḥajj is a *comprehensive act of worship*. All the various forms of worship that human beings have ever offered to any deity are gathered here, and a believing servant performs all of them purely and exclusively for Allah the Exalted.

For this very reason, Ḥajj has also been described as the greatest act of worship. And it is for this reason that if a person, after performing this worship, gains nothing more than the forgiveness of his sins, then in reality this is a very great success for him.

Make an effort to do a faultless hajj

However, in order to obtain the benefit of Ḥajj at least to the extent of forgiveness, it is absolutely necessary that one perform a faultless Ḥajj. By a faultless Ḥajj is meant that during the course of Ḥajj a person makes a full and sincere effort to avoid every kind of wrongdoing: that he abstains from backbiting, refrains from abusive speech, and avoids quarrelling and fighting with others.

The greatest hardship a person faces during **Ḥajj** is that at every step in performing the rites he encounters obstacles and difficulties. This is because millions of people have to perform the rites of Ḥajj at the same time. Since there is an extraordinary crowd on this occasion and everyone is engaged in intense movement and effort, there is always the possibility that one person may cause harm to another—whether intentionally or unintentionally—or that someone may face difficulty in carrying out his own task.

Therefore, in such circumstances, every person must exercise the utmost self-control and patience, and under no condition should he display narrow-mindedness or irritability. In this situation, there is a pressing need for a person to restrain his own ego, to completely avoid abusive language, quarrelling, and disorder, and to make a conscious effort that no one should suffer harm because of him. And if harm does come to him from someone else, he should endure it with patience.

This is the minimum requirement by which a person's Ḥajj becomes a faultless Ḥajj.

For this reason Allah the Exalted has said:

فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ

"Whoever undertakes the obligation of Ḥajj during these months must beware: there is to be no sexual misconduct, no disobedience, and no quarrelling during Ḥajj." (al-Baqarah: 197)

During Ḥajj, a person's greatest test lies precisely in this matter. The one who quarrels during Ḥajj, becomes a cause of hardship for others, and fails to show patience when harmed by others, wastes a very large portion of the reward of his Ḥajj.

Aim for a hajj of excellence

Beyond this, if a person wishes to perform a **Ḥajj of excellence**, then he should strive to spend as much of his time as possible in the remembrance of Allah. He should not sit idly engaging in pointless chatter, nor indulge in useless storytelling. Speaking ill of others is, of course, a grave matter; but even constantly talking about purely worldly affairs diminishes the reward and merit of Ḥajj.

If you seek a high-ranking, virtuous Ḥajj, then it is essential that you devote the greater part of your time to the remembrance of Allah, to performing prayers, to reciting the Qur'ān, to speaking words of goodness and righteousness, to explaining the religion of Allah to people, and to discouraging them from immoral and indecent acts.

If you perform Ḥajj while spending your time in these pursuits, then—God willing—that Ḥajj will be a Ḥajj of excellence, and you will become deserving of a very great reward.

Secondary benefits of Hajj

Now I will briefly explain to you the **secondary benefits of Ḥajj**—benefits that arise automatically alongside the fulfillment of its primary purpose. I have already told you that Allah the Exalted has not prescribed any act of worship that does not contain within it countless benefits for us.

Universal Brotherhood

One of the greatest collective benefits of Ḥajj is that it produces among Muslims a sense of universal brotherhood and universal equality.

At the very door of the Kaʿbah, on the occasion of the conquest of Makkah,

the Messenger of Allah (peace and blessings be upon him) stood at this very spot and proclaimed:

"O people of Quraysh! Allah has removed from you the arrogance of ignorance. There is now no status left for pride in lineage or family honor. There is no superiority of an Arab over a non-Arab, nor of a non-Arab over an Arab, except through taqwā (God-consciousness). You are all children of Adam, and Adam was created from dust."

This proclamation made it unmistakably clear that the foundation of honor in Islam is neither race, nor nation, nor lineage, but only conscious obedience to Allah.

This proclamation was made by the Messenger of Allah (peace and blessings be upon him) from this very place, and it is at this very location that the principle is demonstrated more clearly than anywhere else that all human beings are equal. No white person has any superiority over a black person, and no black person has any superiority over a white person. There is neither rich nor poor here, neither ruler nor ruled. All are equal.

The moment a person arrives here—indeed, as soon as he reaches the mīqāt (ميقات, *mīqāt* — the prescribed boundary for entering iḥrām), miles away from the Kaʿbah—he must remove the clothes he is wearing and put on the garment of iḥrām (إحرام, *iḥrām* — the sacred state and dress for pilgrimage). Whether he is coming from Africa or America, from a remote corner of Asia or from a distant region of Europe, wherever he may have come from, every person must remove his national dress and wear only the same simple garment of iḥrām.

In this way, the national distinctions that arise from dozens of differences are suddenly erased. All Muslims perform Ḥajj wearing the same clothing. Thus, a kind of unity is born here that cannot be produced by any other means. This unity cannot be created by speeches, nor by organizing conferences. It can be created only through this single act, performed simultaneously by millions of Muslims who have come from every part of the world: that upon reaching the mīqāt, they all at once abandon their

national dress and clothe themselves in one and the same garment.

Universal Equality

Then this act does not merely create universal brotherhood, it also establishes universal equality. Even the greatest magnate, a king of some land, a field marshal, a powerful feudal lord, or a great scholar—every one of them is required to wear the same single garment that has been prescribed. Everyone wraps the same lower cloth and drapes the same upper cloth. Here, no one's distinctive status remains.

The rich and the poor, the ruler and the ruled, the servant and the master, the lowly and the eminent—all become equal. Upon entering the court of Allah, no one retains any status other than that of being a servant of Allah. The equality that is established here has no parallel anywhere in the world. In no religion and under no social system is there any arrangement that places all human beings on the same level at one and the same time.

This is one of the unique and unparalleled features of Ḥajj. If a person reflects upon it, he will realize that it can be the result of nothing other than the wisdom of Allah the Exalted. No human being could have devised such a system by which all human beings are brought to the same level and such complete equality is established among them.

In this connection, I will also present before you an example from Islamic history—and it is precisely here that you are performing Ḥajj.

At this very place, during the time of ʿUmar ibn al-Khaṭṭāb (may Allah be pleased with him), a king of the Ghassān tribe—Jabalah ibn al-Ayham—came. While performing ṭawāf, a Bedouin's foot accidentally stepped on the edge of his cloak. Enraged, the king struck the Bedouin with a slap. The Bedouin went to ʿUmar (may Allah be pleased with him) and presented his complaint.

After hearing the statements of both parties, ʿUmar (may Allah be pleased with him) delivered the verdict that the Bedouin should now strike the king with the same kind of slap in retaliation. In doing so, ʿUmar intended to teach that king this lesson: Has the arrogance and pride of kingship still

remained in your mind even after coming here? Even in the court of Allah, did you consider yourself superior to a Bedouin?

This is the equality that must truly be established.

Even today, you can see here that the greatest magnate and the poorest man alike are pushed about in the crowd in the same way, and both perform ṭawāf of the House of Allah while enduring the same jostling. Wherever a person finds space to pray, that is where he prays. There is no magnate, no ruler, and no head of state for whom a special path can be forcibly cleared to move ahead. If anyone attempts to create such a path, he is committing a blatant wrongdoing.

There is no parallel anywhere in the world to a truly international gathering of this nature within any nation or community. After thousands of years, only in modern times has humanity conceived ideas such as the League of Nations and the United Nations, and on that basis established certain international institutions. But whether it was the League of Nations of an earlier era or the United Nations of the present age, there is a fundamental and profound difference between the international assemblies held there and the international gathering of Ḥajj.

In the United Nations, the gathering consists of representatives of states—political leaders and rulers of nations. These are people who stand in opposition to one another in a struggle of interests and agendas. Such a gathering cannot truly be called an international gathering in the real sense.

A genuinely international gathering, in the true meaning of the term, is the one that takes place here every year at Ḥajj. In it, ordinary people from all the nations of the world come together, mix with one another, live side by side, and collectively perform various acts of worship. Here, it is not national representatives, rulers, politicians, or members of parliaments who assemble; rather, ordinary human beings come—and they meet and interact with ordinary human beings from every nation of the world.

Where else can such a magnificent picture of a truly international gathering be seen?

Circulate in the world as pure blood and be a source of life

The final point I wish to present to you is this: within the Muslim world, the Kaʿbah (الكعبة, *al-Kaʿbah* — the Sacred House in Makkah) occupies the same position as the heart does in the human body.

In the human body, the heart draws blood from every vein toward itself, then pumps it back in a purified and life-giving form to every part of the body. In exactly the same way, the Kaʿbah performs this function for the Muslim community. Every year it draws Muslims to itself from every corner of the world, then purifies them of the impurities of sin and the flaws of character and conduct, instills within them a renewed and wholesome life, and sends them back to all regions of the world.

As long as this heartbeat continues, no power on earth can eradicate Islam. This is a movement that, year after year, draws Muslims together to one place, keeps them united with one another for a period of time, makes them perform various acts of worship collectively, and during these acts renews all Islamic sentiments—breathing into them a living, active Islamic spirit—before sending them back again.

Just as the human body remains alive so long as the heart continues to beat, in the same way Ḥajj (الحج, *al-Ḥajj* — the Pilgrimage) is, in reality, the heartbeat of the Muslim world: drawing the blood toward itself, then cleansing and refining it, and sending it back again. As long as this process continues, God willing, Islam will remain established until the Day of Resurrection. No power in the world—no matter how great an effort it expends—can suppress it or wipe it out.

وَآخِرُ دَعْوَانَا أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

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